

Christianity and Crisis

A Bi-Weekly Journal of Christian Opinion

PUBLIC LIBRARY
JUN 25 1946

TROY

Vol. VI, No. 11

June 24, 1946

\$1.50 per year; 10 cents per copy

Revolution in Life and in Thought

MANY of those who analyze the present scene in the United States tell us that we are in the midst of a radical revolution—economic, social and political. The problems of life have overtaken our ability to find creative solutions. Action is deeply revolutionary; thinking about this action and its implications is far from revolutionary.

Looking toward the more recent past, we are still not too sure in our understanding of the real forces which brought on the war. We are confused by the present, and horribly fascinated by the future. There is a vague sense that our destiny as a nation is now at the hour, with an equally vague idea of the way that we must travel if we are to match this hour.

In the wavering uncertainty of our leaders, there is less hope than in a scene in which sharply defined policies and programs are in bitter conflict. It is not enough to blame men in high places for momentary expediency. It is time for each one of us, as citizens, to speed up the glacial movement of our thinking, and come to some ordered approach to the problems of a social system which now must be considered in terms of a world rather than a parish. It is not only soldiers and sailors who have come home to a strange new world. We are all trying to find our footing on an unfamiliar terrain. Remarks overheard on commuting trains, angry tapings of hateful news columns in the morning papers show more frustration than constructive thinking.

All that is loosely gathered up and affirmed in devotion to democracy has swiftly taken on unfamiliar implications. In many quarters there is fear of the rising power of the workers, but this kind of fear is part of the growing pains of a democracy in which groups, once unequal participants, are beginning to have more bargaining powers.

The machinery of operating a democratic government is an international scene in which the United States is both powerful and inter-dependent, and calls for new tools and modes of expression in political life. The techniques for determining what kind of men and women are needed as legislators

and executives are more difficult to learn than the easy business of throwing them out of office when they displease us.

A recent survey produces evidence that 90% of Americans want the United States to be part of an international organization. The missing element in this conviction is knowledge of what is involved for us in such an organization, and willingness to pay the price. This same survey showed that 80% of the people believe that our military forces should be at the disposal of the international organization in putting down aggressors. Many of these same people may still be holding on to the ancient contention that our national sovereignty is sacred.

The old "that-is-human-nature" explanation of prejudices and resentful discriminations directed toward minority groups lives on in many people who, at the same time, see how fatally divisive these attitudes are in a nation struggling to be a democracy.

It is folly to assume that the lines of the new society are not yet drawn; we are all at the same beginning point of learning how to live in it. We need to learn how to analyze and criticize the scene, and to be as skillful in training this analysis upon ourselves as we are in criticizing those who hold the opposite position. We need to test our belief that the value of a democratic society must be judged by the quality of the people that it produces. Beneath all the shouting and confusion, the people of this nation are now testing out the strength of this fundamental idea. As a people, we are not very skilled in relating high objectives to the ways and means that match them. Greater than the need for more effective leaders is the need to find ways by which the growing sense of responsibility in the people at large can be mobilized and directed to the guidance of the nation.

The revolution is more than political, or economic. It is a revolution in thinking about the relation of religion to life, for we are growing in understanding of God by every move that we make in realizing the interdependence of the human family.

R. E. McC.

Editorial Notes:

By an overwhelming vote the Presbyterian General Assembly rejected a resolution which condemned the President's proposal to draft strikers in order to break a strike in an essential industry. A day later the United States Senate voted against the President's proposal by an even more overwhelming vote. Surely the Senate was wiser than the church on this issue. One must record with regret that the General Assembly seems to have shared in the general hysteria which gripped the nation during and after the railroad strike. It adopted the remainder of a very excellent report on social and political issues. But upon this issue it did not stop to think of the danger of turning such extraordinary power over to the government.

The vote in the Assembly is significant because it illustrates with what difficulty the church, which is, sociologically speaking, a middle class institution, lifts itself above the characteristic viewpoints of the middle classes. A cherished doctrine of American middle class life has been that it is dangerous to increase the powers of government. During the war there were even those who objected to rationing on the ground that it meant "fascism." Usually this emphasis was made when the government invaded the preserves of the business community. But when labor is the offender against the common welfare, no action seems too drastic to ordinary middle class opinion. A new doctrine is proclaimed, the doctrine of the preeminence of the interests of the community over all "selfish" interests.

The railroad strike has, of course, proved to us, if proof were needed, that the conditions of interdependence in a modern technical community render all strikes perilous to the community, and make some of them absolutely impossible. A strike in the means of transportation paralyzes the community almost instantly. Perhaps strikes in such industries must be completely outlawed. If this is the case it follows logically that these essential industries must be taken over completely by the community. If this is not done the community, through government, will automatically find itself championing one side in an industrial dispute against another. The rights of the community will become the facade behind which the rights of a portion of the community (and in this case not the workers) are given a privileged position.

We have obviously arrived at a position in which the intimate interdependence of peoples in a technically organized community, requires greater and greater emphasis upon the restrictions which must

be placed upon the exercise of particular power in the interest of the whole. But let that insight be applied impartially and also sparingly. Otherwise we will sacrifice too much justice in the interest of order.

A correspondent from a farm district writes us "to leave the farmers alone," this criticism referring to our observation that farmers have fed cereals to hogs while a starving world needs cereals. He thinks it natural for farmers to seek "the most profitable market." Quite so. That is why we cannot depend upon individual initiative in taking care of the needs of the world. Farmers will seek the most profitable market and urban people will seek the best possible food for their families.

Until very recently the needs of a hungry world were not sufficiently publicized to arouse the conscience of Americans. Then these needs were given publicity, but no effective united action was undertaken. Conscience-stricken people began to reduce their bread consumption; but bread was left on the shelves of the merchant. The next step was to reduce the grain allowed to the millers; but now there are bread lines in the cities. The shortage of meats is moreover more serious than in wartime. Despite these dislocations in the market at home we have still failed to meet our quota to UNRRA in cereals and fats.

The lesson of this experience is obvious. It is no more possible to fight world-wide hunger than to fight an enemy without careful coordination and planning, and without sufficient coercion to insure equality of sacrifice. The American people are more reluctant than any other nation to submit to controls. The power of *laissez faire* doctrines is deeply ingrained in our national life. We have been wealthy enough to permit ourselves this luxury. But we are living in a very poor world. We will have to learn to sacrifice at least as much freedom as is required to achieve a tolerable justice.

The elections in Holland, France and Italy have all proved that the "Christian Democratic" parties, rooted in Catholicism, are now the strongest political groups in those countries. It would be a very great mistake for Protestants to assume that these parties stand for "reaction" and that their program could be equated with those of Franco or Argentinian Catholicism. These parties are preponderantly dominated by the workers and their program is close to democratic socialism. If they can find a common ground with the socialist groups (which will not be easy, but also not impossible) they will be able to give these nations a solid non-communist parliamentary majority.

R. N.

British and American Wartime Relations

ELEANORA IREDALE

What We Have to Build On

THE war provided the occasion for an experience of cooperation between Britain, America and the Dominions, different in nature, as in scope, from any previously known. This difference was expressed in the drastic steps taken by the English-speaking peoples through their Governments and their Chiefs-of-Staff to pool and re-distribute their resources; also, in the creation of new services under the "umbrella" of the Ministry of Information and the American Office of War Information, at work in both countries with the common purpose of making the understanding of either country by the other as effective as possible. The over-riding objective of winning the war broke down barriers of national self-interest, suspicion, and professional secrecy; it made possible the removal of some hoary misunderstandings and created a measure of cooperation between the great democracies which was not thought possible when war broke out.

The Combined Boards, the Combined Staffs and the British and American Ministries at work in association with them, controlling and distributing available resources of raw materials, finished articles, technical equipment, food, transport, shipping space—the necessities of modern armies and of the civilian populations—acquired inter-State administrative experience of a new kind. Ordinary people in both countries were aroused by the war from their unawareness of one another to a recognition of the claims which each had on the other. In America popular movements gave expression to sympathy with Britain; they put at our disposal great resources of money and materials. These American voluntary gifts showed a wide variety of interest in the life of this country, in our Red Cross, our hospital services, the needs of our blitzed cities, our churches, the W.V.S., our social and voluntary services. They lightened the strain for those concerned with relief measures; they brought home to millions of ordinary people in Britain the fact that America was our friend in this crisis in our history. It was impossible for the average British citizen, witnessing the coming of large numbers of American soldiers to fight with us in the battle of Europe, not to feel a desire to express in terms of friendship the appreciation of British people for this sharing of the burden and responsibility of total war.

When the American forces first arrived, complete with welfare services provided by the American Red Cross, it seemed to the onlooker that their contacts with British people were restricted. This may have been due to consideration for the rationed, war-tried British population; or to the need some American

officers felt for using all, even the leisure, time of the men for extra training. The tendency to restrict contacts disappeared when it became clear that to civilian-soldiers even three months in camp was "a long time"; many were homesick, they needed refreshing periods of leave to escape from the staleness and dehumanizing effects of camp life into community surroundings; they needed, in fact, services which only the people of the visited country could provide. Meanwhile the Americans were developing a confidence in themselves and in us, which found expression in increasing occasions of joint training, joint operations, and sometimes common educational facilities arranged by both Commands.

The years 1943 and 1944 saw a steady increase in the number of American troops in this country, and a corresponding determination on the part of the British people to meet the American soldier's legitimate desire for recreation, and this notwithstanding the shortage of available British personnel, professional and voluntary. Coupled with this was a desire to repair our extraordinary ignorance of America and things American. America-mindedness expressed itself in an outburst of activity, embracing all sections of the community. The main British initiative in providing service to American troops and in educating our own people was taken by well-established voluntary organizations, national and international, representing professional and semi-professional people; and by societies expressing common interests, Rotary Clubs, Women's Institutes, Scouts Associations, etc. A number of new organizations came into the field, some of them somewhat precipitately; not all were effective. Speakers, exhibitions, films, weekend conferences, were used to meet the demand for information about America and the American way of life. Many whose knowledge of America had hitherto been gained principally from the commercial cinema, acquired fresh insight and understanding of the essential America, her culture, her interests, and her achievements.

The quality and character of this activity varied. In London, the Churchill Club was unique. Though its constituency has been limited, its services have been deeply appreciated by all its members. The Information Center for American Forces on leave, organized by the English-Speaking Union, provided an excellent service. A limited number (and they were all too few) of well-equipped and carefully staffed Anglo-American Service Clubs, specially built, or lodged in comfortable houses, were established in isolated areas where there were large camps. These were manned by a picked staff whose

usefulness was measured by their ability to make Americans feel at home in this country. Informal groups in scattered villages joined in forming Welcome Clubs; in these the Americans were invited to share in making plans for the common entertainment of hosts and guests. In addition to welcoming Americans in our welfare centers, measures were taken to provide, wherever possible, services, which it was thought American soldiers would appreciate, from brain trusts, admission to professional clubs, American food in a few canteens, social evenings, popular dances, small discussion conferences, guides for sight-seeing expeditions, help in booking accommodation for holidays and in obtaining theatre, concert tickets, etc., to unorganized hospitality. Probably nothing was so valued by both sides as the contact which brought the American into the circle of a home, and gave the British host a chance of widening his horizon and enjoying the warmth of American friendship. But, good as was the work done, it was not enough to meet the pressing need of these citizen soldiers, cut off from their homes.

Inside the wider national movement, a cross-fertilization of ideas and experience has been taking place at almost every level of professional and public life. The cooperation between British and American scientists has been of an intimate character, and that not only over armaments; it is among scientists that one found the greatest concern that the opportunity of collaboration in other spheres of life should not be missed. The universities, with the cooperation of the British Council, provided Special Leave Courses for American, Dominion and Allied soldiers, billeted wherever possible in colleges: these were very popular. The universities are working out a post-hostilities policy for the American soldier-student temporarily in Britain, and planning increased collaboration with American universities in the future. The Ministry of Education broke new ground in providing special courses on American history for teachers in the schools. The Ministry of Agriculture, the Ministry of Labor, indeed every Government Department, has taken a part in planning different aspects of British-American wartime cooperation, to the immense profit of our own people.

In addition to the constant exchange of Service and Government officials across the Atlantic, able men and women representing diverse sides of life, lawyers, scientists, Trade Union leaders, architects, town planners, picked industrial workers from war factories, etc., were in demand in America as interpreters of Britain, while in this country the request for American speakers and experts of every kind has exceeded the supply.

This response of the British people was guided by the Ministry of Information, which did much to encourage and make possible its different forms. The United States Office of War Information, British Division, played an indispensable part by plac-

ing, modestly and unobtrusively, an expert information service and a growing American Library at the disposal of every British institution which could use it. The range of experience shared by the two peoples, the gain in knowledge in fields where each country had something distinctive to give, have made the importance of functional and professional exchanges of every kind increasingly apparent. There is probably today hardly a profession in England—and possibly America too—which at its best, does not feel the need for discovering what is being done in its distinctive field in the other country, and for learning to adapt and use knowledge so gained.

Outlook for the Future

The development of constructive peace time relations between the peoples of different countries has become an urgent matter. It requires more profound measures than can be envisaged in a policy of publicity, however well organized. It calls for a variety of experiment, and for the concentrated thought and disinterested judgment of the wisest minds which can be mobilized for the purpose, and that without delay. War and peace require different policies, and many new interests have to be fitted into the post-war world, but the experience of British-American cooperation gained during the war suggests at least two fields in which the foundations for further collaboration already exist: one "at the top", in Government circles and at the highest level of the Civil Services; the other at the level of mass or common experience, through all the forms of association used by democracy in its community life. The Governments will have to see to it that everything possible is done to make the links between the Government departments of both countries as close as is possible in peacetime. It will be a misfortune if the relations between Governments are confined to one Department of State. It is only as the nations make up their minds to work together creatively, and to use each others' practical experience to the fullest possible extent, that we shall, in fact, be equipping ourselves for keeping the peace.

This applies equally at the level of the common man. If the democracies will build on what has been achieved by the people in this war, using both the disciplines of the expert, and the indispensable creative quality of the best voluntary effort, then they will be able to show that international education of the people, by the people, is part of the answer to the world's need, and a safeguard against the use of modern techniques for indoctrination and the arousing of mass hysteria. New instruments will be needed to take the place of the Ministry of Information which pioneered in the field of human relationships between the two peoples. The Ministry showed skill in resisting the temptation to organize and direct, or to impose an official view of what Britain stands for. It gave the people op-

portunities for expressing their own convictions and concerns, and these the people took. The initiative must come from many sources in the community; but it will only be forthcoming where the peoples have frequent international contacts at the level of practical experience. While exchanges between men and women of the same function in both countries—miners, farmers, railway men, nurses, town clerks, social workers, doctors, teachers, students, lawyers—are to be encouraged, yet it is absurd to suppose that the mere exchange of people from different professions or callings will be sufficient. The objective in such exchanges must be to encourage persons from either country to grasp profoundly the problems of the country they visit, and thus to contribute something genuine to their understanding. The lawyer who goes to America with such

knowledge of American legal history and experience, that he is able to see the problem which is most tormenting to the American lawyer, has an immediate basis for achieving that mutual respect, founded on knowledge, from which friendship grows. The best visitor from any profession is the one who knows how to listen before he tries to talk. Nor is it enough that the individual should gain from his visit. The vocation which he represents should also be the gainer in the country visited, as in the country to which the visitor returns. It is, therefore, obvious, that in peace as in wartime, the selection of people for key contacts in America is a matter of great importance. Is there a danger that it will be nobody's responsibility to make certain that exchanges of the highest quality are arranged at as many levels as possible?

“Give Me Men to Match My Mountains”*

ROBERT B. APPLEYARD

AFTER each major event in history, we can expect not only summaries but also rigorous criticism, sometimes healthy and sometimes most unhealthy. Today we are not surprised to find such books as Harry C. Butcher's *My Three Years With Eisenhower*, and from a different point of view, Ralph Ingersoll's *Top Secret*. Thus also with the Church's contribution to the war, we find both subjective and objective criticism.

One charge that cannot be ignored is that many Protestant Chaplains did an inadequate job. Typical of this is a letter from an enlisted man still in the Pacific, a man of such deep interest in the Church that he gave up his exemption and volunteered to fight this war with the man of the street. "A short time ago I was transferred to a 'devil's island'. The reason was simple—I began organizing the American Veterans' Committee among our men. I was accused of being a Communist and my orders were written, transferring me to this isolated jungle spot. Hoping to protest, I went to our two Protestant Chaplains who refused to listen intelligently or to act. They are typical of so many of our chaplains who have no sense of spiritual leadership or of social action."

It cannot be denied that some of the greatest contributions in this war have been made by chaplains who carried Christ's Word to men; and yet some of the most tragic blunders have been made by chaplains who have driven men from God's temple by both their words and actions. This is a blot on the Chaplains' Corps; but it is a greater reflection on the Church who sent these men as our spiritual leaders. She trained them; she placed them in churches; she endorsed them for the chaplaincy! In view of the

"casualties" among chaplains, do we not see a real challenge to the future of Protestantism?

The Federal Council of Churches' Commission on the Ministry has done a needed and amazing job in securing a list of some four thousand service men who are interested in the ministry. It has informed the churches and seminaries of these men so that real work can be started immediately. But one is dumbfounded when he sees among these service men so many who have little high school education, so very few with any college work. Perhaps many will complete the educational requirements of high school, college and seminary—let us pray they will; but so many will be accepted by denominations and sent into churches without adequate training to lead men.

Where do men come from who go into our seminaries today? Do our colleges send the finest leaders into the Church? Are personal counselors in our high schools, veterans' groups, universities, suggesting and showing men the ministry as a life work as they do medicine, engineering, law and other vocations? Let's bring it closer to home. Are we in the Church seeing that the very best young men in our communities look at the Church as a Life Work? We need Christian laymen today, but equally so, we need the best for leadership in Christ's Body.

In the past the great source of supply of men for the ministry has been the Church. This is most natural, for we should expect the Church to give birth to sons for the ministry. However, when she becomes the only source, she is apt to find herself degenerating into a weak and unproductive organization. New vision, new enthusiasm, new depth of reality and piety must always be the source of in-

*Oxenham, John: "Give Me Men to Match My Mountains."

creased strength for the Body of Christ on earth. This must come, not only from Our Lord and from inside the Church, but from men outside the ranks of the Church.

Today this can take place as never before in history if the Church will awaken to the impending doom men have known and seen. This can take place today if the Church will arise and preach Christ's Word relevant to the dilemma surrounding all mankind. This can take place today if the Church will act in worship and work for a needy world. A trickling of outstanding men returning from this war have already given up their former positions, cast all aside, and with faith launched forth into training for His work. As one talks with these men, one is amazed that they have not been moved by chaplains or ministers—rather they have been moved by the "Hound of Heaven" pursuing their very souls. How much greater strength the Church could have if Christian leaders would search and find and lead the finest of manhood into His work. That is our duty.

Such a part is not easy, but for all His work there is a way. We should begin by realizing that the fault rests not only in the secular interpretation of life, but in the constant apology we make to that secular society, both as Christians, and as Ministers of Christ. We who were mixed up in this war realized this in a most vivid way. When war broke out and the Church, through her chaplains, found herself with the men of America, she was frightened, as were most chaplains. Reflected in the faces of these men was surprise that the Church was there. We were treated as "strange" creatures by the majority of men; commanding officers didn't know what to do with chaplains. In our human way we did apologize by living an "unmanly" life on the one hand, or trying to be "one of the fellows" on the other. Both extremes did equal damage. Few had that God-given quality: "I am not ashamed of the Gospel of Christ for it is the Power of God unto Eternal Life." It was only by "preaching the word, being urgent in season and out of season, convincing, rebuking, and exhorting, unfailing in patience and in teaching," that our work became effective to men.

What occurred in the armed services is a direct reflection of what exists in the church today. People think they pay ministers the greatest compliment when they say, "Why, you don't look like a minister!" And so many ministers accept this with great pride! There is much of which we need be ashamed but let it not be as Servants of the Word, rather let it be of our own lives, the way we humanly block God's Divine Institution on earth. When Christian ministers stop apologizing by their words and actions, the ministry will have a dignity it rightly possesses.

The second and equally important step which the

Church must take to capture the outstanding men for the ministry is to carry the ministry to them. Already the Federal Council of Churches is preparing to do this by several attractive measures which will be announced in the future. This will give us as a first step, solid reading and attractive description, to place in the hands of youth as they make their plans for the future. Such, however, will be only an aid; for we of the Christian Church must take upon ourselves the responsibility of talking to men about this decision, not making the decision for them but correcting false conceptions, opening new avenues of thought. This ought to be at the very center of our personal counseling. So many times we are either too discouraging or too encouraging, too vague or too personal.

Let us remember that most youth today have a completely false picture of the ministry. They still believe a man who goes into the ministry must have a "call" as vivid as St. Paul's. They still think in terms of a minister being a perfect person. So little is known of the ministry in terms of labor, missions, teaching, religious journalism, counseling, social work, the ecumenical church, etc. And the work of the parish minister is looked upon as a burden that some must bear. How are these views to be righted? Only when we in the Church assume the responsibility and carry it into action with youth today.

The final suggestion may sound too rigorous. In the past too many men who have no desire to be there, have gone into the ministry; too many men who do not have the intellectual or spiritual qualities for the task, are a part of the ministry. These men are most unhappy men; they are afraid to leave because of the stigma placed upon them by society. These men do not lead men to Christ; they destroy the very roots of the Church. How is this to be corrected? Perhaps it must start in the home where parents encourage sons to go into the ministry because it is their desire and not the child's. Perhaps it must begin in the Church where the minister uses his faculty of judgment in encouraging those who ought to be encouraged, and discourages those who ought to be discouraged. And our seminaries must be wiser in their requirements for admission. Our churches must be willing to refuse as well as to ordain. These judgments are not easy to make; a scrupulous responsibility is attached to each. And yet, without such sincere action we are destroying men's lives and the effectiveness of God's Church on this earth.

Many more suggestions, much more adequate ones, can be added to these just made. These are only suggestions to move our minds into a field which deserves more honest thought and action than it has had in the past. "Give me men to match my mountains."

The World Church: News and Notes

Anglican and United Churches Discuss Union

Action toward union of the Church of England in Canada and the United Church of Canada was discussed by representatives of the two communions, meeting as a joint committee in Toronto.

Discussions have progressed to the stage where the representatives will report to the General Synod of the Anglican Church and the General Council of the United Church when these bodies meet in September.

Joint chairmen of the committee are the Rt. Rev. John Lyons of Kingston, Bishop of the Ontario Diocese, and Very Rev. John Paterson Slater, minister of Old St. Andrew's United Church in Toronto, and one-time Moderator of the United Church of Canada.

There has been talk of the possibility of such a union for several years in certain sections of both churches, but the present meetings constituted the first concrete move in that direction. (RNS)

Dr. Horton Named U. S. Representative of Ecumenical Institute

Dr. Douglas Horton, General Minister of the Congregational-Christian Churches of America, and chairman of the American Committee of the World Council of Churches, has been named to receive applications from prospective students in the United States for admission to the newly-established Ecumenical Institute at Celigny near Geneva.

According to Dr. W. A. Visser 't Hooft, general secretary of the World Council, Dr. Horton will also serve as U. S. correspondent for the Institute.

About 400 young people, including forty Germans, attended an Ecumenical School Week in Basel from June 7 to 12. Subjects for study included communism, nihilism, and nationalism. Lecturers were Professor P. A. H. de Boer, of Holland; Professor Louis Zander, of the Russian Orthodox Institute in Paris; Professor Jacques Ellul, of Bordeaux; Dr. Hans Lilje, of Germany; and Dr. Visser 't Hooft. (RNS)

Hungarian Churches Adopt System of Voluntary Contributions

Hungarian Reformed churches in the Transtisza area have voted to adopt a system of financing through voluntary contributions, "as in America," Bishop Imre Revesz announced at a meeting held in Debrecen, Hungary.

Two reasons for this step, according to Dr. Revesz, are the present difficulty of collecting church taxes, and the desire of Reformed church groups for "a free church in a free state." Heretofore, the custom has been for the state to collect levies on the basis of lists drawn up by state officials.

"Inflation, and the present chaotic conditions of the state bureaucracy," Bishop Revesz declared, "makes it impossible for the state to collect taxes for us. We do not know what final constitutional form the state will assume, but we do not expect a state which will collect church taxes."

Predicting that Communists may adopt a revolutionary method in separating church and state, Dr. Revesz asserted "we welcome this development, however, as a movement toward freedom for the church."

"In Hungary," he said, "there are many ties between church and state, the result of centuries of tradition. To cut these ties suddenly, without giving the church a chance to adopt itself to changed conditions, would not be good for the church. We desire an evolutionary change, but expect a revolutionary one, and hence are urging our parishioners to assume a personal responsibility for their church."

The Transtisza church district is the first to organize church finances on a voluntary contribution basis, but it is expected that other areas will follow suit, Dr. Revesz said. (RNS)

Church of Scotland Gets Report on Atomic Bomb

Elimination of atomic warfare "offers the only real hope for mankind on the material plane," the Church of Scotland General Assembly was told in a report presented by the Church and Nation Committee.

Basing its report on a similar statement submitted recently to the British Council of Churches, the committee asked for more time before submitting recommendations for control of atomic energy.

The report stressed that Christians must choose between "an uncalculating refusal to have anything to do with warfare involving wholesale massacre" or "accepting the Christian responsibility to defend the fundamental rights and liberties of man, even if this involves participation in war and use of the atomic bomb.

"The necessity of keeping mankind alive to the imminence and magnitude of its peril, is more apparent when account is taken of the fact that there is a limit within which our civilization must devise the means of its salvation, or perish.

"Whether full secrecy is maintained or not by the United States and Great Britain, there is reason to fear there will be a race in atomic armament, with the practical certainty that within a limited period, estimated at from five to ten years, industrialized countries will be equipped with the atomic bomb." (RNS)

Anglicans Postpone Action on Atomic Bomb

Uncertainty among Anglican church leaders as to what attitude they should take toward use of the atomic bomb was reflected in a decision by the Lower House of the Convocation of Canterbury to postpone discussion of the subject.

The decision was taken when proponents of a resolution on the bomb asked permission to "condemn" rather than "regret" its use, and were told by the Rt. Rev. James Inskip, Bishop of Barking, that "on such an important subject, promoters of a resolution should be certain what they meant."

As first drafted, the resolution, appearing under the name of the Very Rev. C. C. Thicknesse, Dean of St. Alban's, read: "This House deeply regrets that the Al-

Christianity and Crisis

A Bi-Weekly Journal of Christian Opinion
601 West 120th St., New York 27, N. Y.

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lied Nations should have been the first to employ atomic energy for the purpose of destruction upon Hiroshima and Nagasaki, and deplores the terrible precedent created by use of this weapon of warfare."

In the absence of Dean Thicknesse, Canon Lindsay Dewar asked leave, on behalf of the dean and himself, to alter the resolution to read: "This House condemns the action of the Allied Nations in using atomic energy, etc."

Acting on Bishop Inskip's suggestion, the House decided to defer action on the resolution. (RNS)

Archbishop of York

Upholds Palestine Report

Rejection by the Anglo-American Committee on Palestine of "exclusive" claims of Jews and Arabs to Palestine was upheld by Dr. Cyril Forester Garbett, Archbishop of York, who recently visited the Holy Land.

"The sufferings of the Jews under Hitler were unprecedented in their horror and cruelty," Dr. Garbett wrote in the York diocesan bulletin, "and this partly excuses the vehemence and passion with which survivors are pressing to secure a home in Palestine."

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Dr. Garbett endorsed the warning of the Anglo-American Committee that withdrawal of British forces from Palestine would lead to immediate and prolonged bloodshed. "We have thus," he said, "no choice but to keep them there until a better state of affairs is brought about." (RNS)

Dutch Synod Sends Repentance Message to German Church

The General Synod of the Dutch Reformed Church has sent a message to the Evangelical Church in Germany expressing "gratitude" for the declaration drawn up by the German church at Stuttgart last October acknowledging its share in Germany's war guilt.

The Dutch Synod declared it feels involved "to a large extent in the common guilt of the peoples of Europe" and that it also "sincerely confesses that in the struggle against paganism we were not always faithful and ready to struggle courageously."

"Although we do not know whether all Christians in Germany approve your declaration," the Synod declared, "we feel we must say that in Holland we lived through the war regarding it essentially as a trial and judgment sent by God upon our people and church."

The judgment on the Dutch Church, the message said, was because it was "blind to its divine vocation to proclaim that the Gospel and the commandments apply to every sphere of life, and thus to warn the world of the diabolical threat of a real paganism." At the same time, it declared, the Dutch people "had fallen into a self-satisfied sleep and had no sense of responsibility toward Europe and the world. We recognize that the German confessing Church has been a means used by God to open our eyes to the significance of the word. The Synod of the Reformed Church is ready, in the obedience of faith, to seek means for bringing fraternal aid to the Evangelical Church in Germany in the effort and struggle it must make in the midst of ruins to speak the word of reconciliation to the world."

A reply from the Evangelical Church in Germany signed by Dr. Hans Asmussen, general secretary, thanked the Dutch Synod "for your witness of the power of Christ, who gives you strength to send your message."

"We know that the Church in Holland," the German reply said, "suffered greatly at the hands of National Socialism. We are deeply humiliated that the German people were responsible for this suffering. We also had to fight against the same spirit, but that does not exonerate us from guilt. We stand in shame and gratitude in the face of our experience that sin which has been forgiven gives impulse and fresh strength, and that God has granted us a wonderful sense of ecumenical unity with our brethren of other churches." (RNS)

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